The COVENANTERS Catechiſme:

OR,

A brief and familiar Analyſis & Expoſition

OF THE

COVENANT.

FIRST

Delivered in ſundry SERMONS, to a particular Congregation;

AND NOW

Reſolved into QUESTIONS and ANSWERS, for the more Publike good,

By the ſame Author.

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THE COVENANTERS CATECHISME.

Q. *IS it lawfull to make or enter into a* Covenant?

A. Yes, and many times neceſſary, eſpecially if the glory of God, and the common good be intereſſed.

Q. *How can ye prove it?*

A. By many Examples of Gods people as well as of Gentiles, which upon ſeverall occaſions did binde themſelves together in a covenant for their mutuall good and preſervation, Gen. 21.27. and 26. 28. and 31.44. Joſ.9.15. and 24.25. 1 Sam.23.18. 2 Sam.3.13. 2 Reg.11.4,17. 2 Chron. 15.12. and 29.10. and 34.31. Eſr.10.3. Neh.9.38. Ier.34.8,9,10. and many like Examples more.

Q. *VVhat Reaſons have you for it?*

A. Beſides divers other Reaſons, there are two eſpecially, which do evidence the lawfulneſſe of it; the firſt whereof concerneth Man, the other God.

Q. *VVhich is the firſt Reaſon from the regard of Man?*

A. To explain this reaſon more cleerly, we muſt obſerve, that *Man* may be conſidered three wayes: For either he is *willing* and forward of himſelf to the performance of the duty required in the Covenant, and by this form of covenanting more confirmed and encouraged in his reſolution, 2 Chron.15.9,15. Or he is *weak* and timorous, and by this means more engaged and tyed to the duty, which otherwiſe he might have deferred or neglected, Eſr. 10.3,-12. Or he is *rebellious* and obſtinate, and by this means either diſcovered or terrified. It will be a *Shibboleth* to diſcern, or a *thunderbolt* to affright him, when he ſeeth ſo many bent and united in a Covenant againſt him, Nehem.6.16. Eſth.8.17.

Q. *VVhich is the ſecond Reaſon taken from the reſpect of God?*

A. Becauſe by this means the Lord himſelf is engaged to help and favour thoſe, which thus engage themſelves for his glory and ſervice, 2 Chr. 15.2.15. 2 Reg.11.17,20.

Q. *What is then the nature, grounds, manner, ends of a* Covenant, *what is to be observed in or about it?*

A. To speak distinctly of this question, which hath many branches, we will consider: First, *the nature of a Covenant generally*: Secondly, *the nature of this our Covenant particularly*: Thirdly, *the nature of every Article severally*. In these three particulars we will observe the same method alike, and in every one of them these four things, a *Quid*, a *Quare*, a *Quomodo*, and a *Quare*: that is to say, the *matter* in it, the *motives* to it, the *manner* of it, and the *motions* or questions about or against it. First, *what* is required in it, then *why* we shall be bound to it, afterwards, *which way* we ought to fulfill it, and lastly, *whether* we may lawfully do it. All which will fully discover to us the nature of it.

Of a Covenant in generall.

Q. WHat is the *Quid* or the *Matter* of a *Covenant?*

A. A *Covenant* in generall is a solemn agreement of two or more parties, engaging themselves to the mutuall performance of certaine duties one to another, upon certaine grounds and conditions.

Q. *Are all such agreements of the same nature?*

A. No; for we find in Gods Word *three kinds* of Covenant, whereof the first is *meerly civill*, with man alone; about certaine outward duties, mutually and reciprocally to be performed by one to another; of which we find many examples between *Abraham* and *Abimelech*, Gen. 21. 27, *Iacob* and *Laban*, Gen. 31. 44. *Iosh.* and the *Gibeonites*, Ios. 9. 15. and others. The second kind is *meerly spirituall*, with God alone, promising obedience to his Will in all things. And though this Covenant be made by every child of God in his Circumcision, or Baptisme, yet it may afterwards upon certaine occasions be renewed in a more solemne manner, to tye us the faster to it; of which we have an example in *Hezekiah*, 2 Chr. 29. 10. and in *Iosiah*, 2 Chr. 34. 31. The third kind is *mixed* with God and man, promising certaine duties to both. Such a Covenant was made by *Iehoiada* between the Lord, the King, and the people, that they should be the Lords people; between the King also and the people, 2 Reg. 11. 17.

Q. *What is the* Quare, *or the* Motives *and grounds of a* Covenant *in generall?*

A. We doe find in Gods Word three grounds, upon which Gods people entred into Covenants.

1. *For sinnes committed.* When a Nation or a people was guilty of an extraor-

extraordinary hainous sin, they made a Covenant to bind themselves against it, to forsake it in their owne persons, and to hinder and punish it in others, Esr. 10. 3.--8.

2. *For Judgements inflicted or threatned.* When God did threaten or visite his people with extraordinary or generall plagues and judgements, they tooke this course, and made a Covenant of humiliation and repentance before God, to prevent or remove evills, 2 Chr. 29.10. & 34.31.

3. *For mercies received.* When God did blesse the people with extraordinary mercies and favours, temporall or spirituall, they entred into a Covenant of obedience with God, and offered themselves to the service of God, in testimony of thankfulnesse, 2 Chron. 15. 9--15.

Q. *What is the* Quomodo *or* Manner *of making a* Covenant?

A. Covenants in generall are made and taken in forme of an *Oath*. And here is the difference between a bare promise and a Covenant, that the former doth engage mans truth and justice onely; the other Gods Truth and Iustice also: The former by way of a bare enunciation, the other by way of a religious invocation. But more particularly in a Covenant we ought to observe, the *Internall* or *inward*, and the *External* or *outward forme* of a Covenant.

Q. *Which is the Internall forme of a Covenant?*

A. It must be made or taken 1. *in Domino*, in the Lord, or in the feare of the Lord, with reverence due to His Majestie, and all His Attributes; and more particularly, His Omniscience, Power, Truth, and Iustice. Gen. 31. 53. 2. *Per Dominum, by the Lord*, not by the Creatures, which cannot beare witnesse of the truth and falshood of the heart, but onely by God, the Maker and Searcher of the hearts of men, Deut. 6. 13.

Q. *But when and how doe men thus sweare* in, and by the Lord?

A. If according to the direction of God, they swear, *in truth, Iudgement, and righteousnesse*, Ier. 4. 2. that is to say, 1. *Truly*, in regard of matter and manner, and indeed an Oath will make us speake truth. Though men are liars by nature, Rom. 3. 4. and will lie: yet they are loath to forsweare themselves. There is a naturall principle in us, that maketh perjurie hainous, Psal. 15. 4. 2. *Understandingly*, with judgement; neither *lightly*, for every trifle, nor *rashly* upon every occasion; but when the matter is of such concernment, that it requireth an Oath. Not like Herod, for a litle dancing, Mar. 6. 13. nor like David in his passion, 1. Sam. 25. but as those, Esr. 10. 5. 3. *Legally*, in righteousnesse or Iustice, when they are lawfully called to it, by those that have authoritie to doe it. An Oath is not of Privat disposition. Matth. 5. 37. We may promise but not sweare one to another, as privat men; unlesse the publick good be interessed, as in

in the Covenant and oath of the Spies. Ios. 2. 12. and of Ionathan and David, 1. Sam. 20. 16, 17. The Magistrates are invested with, and have alwayes exercised this power to tender an Oath, 1. Sam. 24. 21. Esr. 10. 5. 1. Reg. 2. 42. Thus the first act is *actus conscientiæ*; the second *actus prudentiæ*; the third *actus justitiæ*.

Q. *Which is the* External *forme of a* Covenant?

A. It doth consist in certain outward *rites* and *ceremonies*, which were used in the making or taking of a Covenant, wherby we have divers kindes mentioned in the Scripture. Sometimes they gave gifts one to another, 1. Sam. 18. 4. they feasted one another, Ios. 9. 14. they set up pillars or stones, Gen. 31. 44. Ios. 24. 26. But most commonly the *hands*, or certain actions and gestures with the hands were used, to testifie the sincerity of their action, their *Hearts* and *Hands* did goe together.

Q. *What were these actions or gestures?*

A. We doe find in Gods Word three kinds of such Ceremonies or gestures with the hands.

1. *By laying the hand upon something* in a solemne manner, as upon or under the thigh of their superiours, Gen. 24. 2, 9. Gen. 47. 29. in signe of their submission. Or upon the Altar, 1 Reg. 8. 31. to shew their devotion. And here in *England* we lay the hand upon the Bible, and kisse it, as it were to keepe touch with the Truth.

2. *By giving of hands*; in signe of a firme union and conjunction, as it is used amongst us now and then, especially in Germany. This gesture we find, Ezech. 17. 18. Gal. 2. 9.

3. *By lifting up the hands to heaven*, as it were by way of asseveration, and attestation before the most Highest, to be faithfull and true in the Covenant, Gen. 14. 22.

Q. *Which of these gestures now was most significant?*

A. The lifting up of the hands seemeth most significant and binding. For it doth imply, we sweare;

1. *Before God*, in the presence of Him who is above, and doth behold all things upon whom we point with our hands, to beare witnesse with us, Psal. 119. 122. This is implyed, Eccles. 5. 2.

2. *Vnto God*, not onely to man; because God commandeth the true performance of things promised in his name and presence, and we must give an account to him for it, Gen. 14. 22.

For God, and his glory, which we promise to advance by our Oath, or desire God to punish us for our Oath, if we neglect it. In one word, that Gods hand shall be either for us, or against us, according as we lift up our hands for or against him, by Truth, or Deceit. This is to *enter into a curse*

and

and into an oath, Neh. 10. 29. in as much as every one that taketh an oath, doth bind his ſoule either to the performance, or to the puniſhment, Num. 30. 2. In the firſt fence we make God our *Witneſſe*, in the ſecond our *Party*, in the third our *Iudge*.

Q. *What other grounds have you for the excellency of this geſture?*

A. Becauſe this forme of ſwearing is not only very ancient, but uſed by *God*, by *Angells*, by *Men*; which you ſhall never find of any other ſuch Ceremony in the whole Word of God. It was uſed,

1. By *God* himſelf, Deut. 32. 40. Ezech. 20. 5, 6, 15, 23, 28. 42.

2. By *Angells*, Rev. 10. 5. by which Angells ſome underſtand Ieſus Chriſt.

3. By *Godly men*, Gen. 14. 22. *ergo* moſt divine, heavenly, godly.

Q. *What is now the laſt thing to be obſerved in a Covenant in generall, the* Quære, *or the* Motions *and queſtions about or againſt it?*

A. Many *quaries* may be made, and are made; give me leave to conſider ſome few with you.

Q. *What may be the* firſt Quære?

A. Whether a man be bound alwaies to keepe his promiſſorie Oath in a Covenant, or whether he may upon certaine occaſions breake it againe, and be freed from it?

Q. *What is the anſwer hereof?*

A. Diſtinguiſh between a *particular* Covenant amongſt private perſons, and a more *generall* Covenant of a whole Nation, or body of a State and Common-wealth. In the former a man is bound no further and longer to keepe his promiſſory Oath, then as long as the conditions remaine and continue. An example in *Abrahams* ſervant, Gen. 24. 5, 8. In a Nationall Covenant we are bound to continue in it, though others ſwearing with us revolt from it, becauſe we have entred into the Covenant with the whole body, not particular members, and for the publick good, which we cannot neglect. Thus *Iosiah* made his people to ſtand to the Covenant, 2 Chron. 34. 32.

Q. *Which is the* ſecond Quære?

A. Whether Magiſtrates cannot looſe and free their inferiours from ſuch a Covenant, when they ſee occaſion?

Diſtinguiſh againe the matter of the Covenant, that we are ſworne unto; which is either *meerly civill*, or *meerly divine and ſpirituall*, or *mixed of both*. In the firſt reſpect, that Magiſtrate which hath bound us to certaine duties for the good of the Common-wealth, may free us againe from that bond, if upon mature deliberation they doe find, that the omiſſion of thoſe duties would be more advantagious to the publicke good, then the continued performance of them. In matters of State men may erre, and that

which

which is good at one time may be prejudicious at another time. Thus one Parliament may revoke Lawes and Orders established by the same or other Parliaments, as they see occasion. But in regard of the second and the third respect, Magistrates cannot free us from our Oath and Covenant, if order perceive that the neglect of the duties promised in the Covenant doe annoy and prejudice the glory and service of God, which we have promised to advance. So no Magistrate can free us from our duty to set our selves against all, that may hinder the purity and power of Religion; or to free us from our Repentance, and Reformation which we have promised. Our duty in such a case is rather to suffer, and to undergoe all danger and punishments, then to forsake our Covenant. Men may be deceived in their humane policy, but Gods Word cannot deceive us, which is the Truth.

Q. *VVhich is the* third quære?

A. When a Covenant is taken by a whole Body of a Nation or Congregation, whether every one is bound to it that belongeth to this Nation or Congregation, though he hath not sworne Personally, or by a kind of reall or verball elusion and equivocation laboured to put it off?

Q. *VVhat is the answer hereunto?*

A. We answer, 1. Yes, that every one is bound to it, because it is an Oath of the Body, which freeth no particular member from it, unlesse he cease to be a member, 2 Chron. 34. 32. Nay, it doth bind those that are absent; therefore *Ionathan* was taken after the breach of it, 1 Sam. 14. 42. It doth bind our very posterity; an example in *Iosua's* Covenant with the Gibeonites, broken by *Saul*, and punished in his children, 2 Sam. 21. 6. much more doth it bind the living, though absent, or deceitfully present.

2. Yet with this exception, unlesse a man doe publickly protest against the Covenant, in which case he is freed from the observation of it, though perhaps not from the punishment annexed to it, Dan. 3. 16---18.

This might be a warning to many, which in the taking of this our Covenant will be present for feare, but thinke to shuffle it off and to elude it; either in hope not to be seene or taken notice of in a crowd, or not lifting up their hands, or not so high as the rest, &c. Let not them deceive the State and their owne soules; their presence maketh them liable to the performance, unlesse they protest against it. God is not mocked. I wish them rather to consider what a Vow, an Oath, a Covenant is; what lifting up of hands is, what subscribing is, lest they make themselves guilty of perjury, the greatest sin they can commit in such a solemne action, whereby they doe betray the Truth and Justice of God, whom they call to be their Witnesse and Iudge.

Q. *Which*

Q. *Which is the* fourth Quære?

A. Whether a man may be forced and constrained by Authority and Power to take a Covenant?

A. It seemeth 1. Men may be forced by Authority, if it be for the publick and their particular good. Thus Physitians may force phy ck upon their stubborne patients in time of extremitie; and the examples of *Asa Esra*, and *Iosiah* seeme to implie it, 2 *Chron.*15.12.13. *Esr.*10.7.8. 2 *Chron.*34.32. 2. It seemeth again not lawfull, at least not convenient to force men to such a duty, whereunto the Freedome of will guided by the last dictate of the understanding is necessarily required, if it shall be a mans proper action: much lesse to force men to a dutie of pietie, as an oath is, an invocation of God to be our witnesse and judge, seeing that in such performances God loveth a cheerfull giver, and hateth compulsion and constraint, 2 *Cor.*9.7. Yet 3. Magistrates may by informations and perswasions endevour to bring men to such necessary duties, and punish them for the wilfull neglect of them, 2 *Chron.*15.13. nay force them to declare themselves, whether they will submit or not, that the enemies may be discovered and knowne. Thus much is likewise intended by *Esraes* and *Iosiahs* Proclamation. Thus much of a *Covenant in generall.*

OF OUR COVENANT IN PARTICULAR.

Q. *WHat is the Nature of our* Covenant, *that wee have taken, or to take?*

A. It is neither *meerely civil* nor *meerely spirituall* but a *mixed Covenant* as that of *Iehojada* was, 2 *Reg.*11.17. Wherein we doe promise certaine duties to the State and Church, for the maintenance of both against Tyranny and Heresie: And to God, to maintaine his Truth and Gospell against our common enemies, and to reforme our lives in time to come.

Q. *What is the* Quid *or* Matter *contained in it?*

A. It may be seene in the title of it: *A solemne League or Covenant for Reformation and defence of Religion, the honour and happinesse of the King, and the Peace and safetie of the three kingdomes of* England Scotland, *and* Ireland.

Q. *What is the* Quare *or* Motives *and grounds of it?*

A. We mentioned above three grounds upon which Gods people usually founded their Covenants. If one of these grounds was sufficient to justifie their Covenants; how much more warrantable is then our Covenant, that hath all

theſe grounds together. 1. *For ſinnes committed.* *Eſra's* ground in his Covenant, the ſtrange wives *Eſr.*10,3. Wee alſo have taken and cheriſhed ſtrange wives, I ſay not onely Papiſts in our beds, but ſtrange wives in our Church, Idolatrie and ſuperſtitions: in our ſtate, illegall wayes of oppreſſion, and bringing in an arbitrary government; ſtrange wives in Citie, Countrie, Univerſities, our families, perſons, hearts, millions of ſtrange wives &c. 2. *For judgements inflicted or threatned.* Is not Gods hand ſtretched out againſt us, and we ſuffer as much in our bodies, eſtates, liberties, as thoſe, *Neh.*9.36 37. 3. *For mercies received*; not onely that we are not yet wholly conſumed, *Lam.*3.22. but that God hath preſerved us hitherto in the enjoying of his truth againſt ſuch infinite oppoſitions; hath ſo often diſappointed the plots of our adverſaries; bleſt the endeavours of Parliament; the Armies, hopes, prayers of his people, with ſuch ſucceſſes, deliverances, victories, and continueth ſtill his bleſſing to us. But wee will not ſtand upon theſe grounds. and rather conſider what motives are mentioned in the *Preface* or *Introduction* prefixed before the ſix Articles. where wee ſhall clearly ſee the lawfulneſſe, neceſſitie, and equitie of this our Covenant founded upon foure grounds.

Q. *Which is the* firſt ground?

A. It is taken from the *Efficient cauſe*, the *Perſons Covenanting*; *We the Noble men, Barons, Knights, Gentlemen, Citizens, Burgeſſes, Miniſters of the Goſpell, and Commons of all ſorts in the kingdomes of* England, Scotland, *and* Ireland, *living under one King, and being of one Reformed Religion.* Theſe perſons have not onely power and right, but are bound and obliged thus to unite and knit themſelves together for their mutuall preſervation: in aſmuch as the care of the publick good belongeth to the body, and to thoſe that are the Kingdomes eyes, eares, tongues, hands; the Nobles, Knights, Miniſters, Commons. When God made a Covenant with the people, he called not onely for *Moſes*, but for *Aaron* and his ſonnes, and 70. of the Elders of *Iſrael*, the repreſentative body of the State, *Exod.*24.1. In *Nehemiah's* Covenant, Princes, Prieſts, People, *Neh.*9.38. *Ergo*, our Parliament may tender this Covenant, to whom the care of the Kingdome is committed.

Q. *Which is the* ſecond ground?

A. From the *finall cauſe: Having before our eyes, the glory of God, the advancement of the Kingdome of Ieſus Chriſt, the honour and happineſſe of the Kings Majeſtie, and his Poſterity, and the true publick Liberty, Safetie, and Peace of the three Kingdomes, wherein every ones private condition is included.* Now whether theſe be not good grounds, judge you. 1. Gods glorie ingenerall. 1 *Cor.*10.31. in particular. 2 *Chron.*15.12 13. 2. Religion, 2 *Chron.* 29.10. 3. The Kings proſperitie, *Pſal.*20.1. *ſeq.* & 72.1. 4. The publick good, 2. *Chro.* 24.16.

24.16. *Psal.*122.6. 5. Our private welfare, *Esth.*9.2. Publike and private together, *Ier.*29.7.

Q. *It is true, men will pretend faire, and professe they have such ends, but how shall I know, whether this be their end indeed?*

A. It is true, first, God knoweth the hearts of all men alone, and will judge every one according to his heart, 1 *Reg.*8.39. We doe not know mans inward parts. But secondly, if it be true what Christ saith, *Math.*7.16. *seq.* then we judge of the Parliaments sinceritie by their fruits. How many evident, undeniable arguments could we alledge, to evidence their sincere and faithfull intentions in all their actions, if we doe but consider; All their proceedings from the beginning, the substance of their Petitions, the manner observed in their proceedings, by such submissive, humble supplications and Remonstrances; their patience and willingnesse to passe by so many disgraces, repulses threatnings, assaults publick and private, in their persons, estates, studies, writings grand and grosse breaches of their priviledges, and many injuries; their forced arming, when the adverse partie was already in armes and action, and had besieged places, and plundered well-affected; their care to prevent shedding of innocent blood, by tendring humble supplications to the King, in imitation of our brethren the *Scots*, though not with the same successe; their care and providence to hinder all excesses and insolencies of souldiers, oppression of Subjects, and to maintain and establish Truth and Peace amongst us; their readinesse to hearken to any motion of accommodation from strangers, notwithstanding that they were so oft deceived by feigned Treaties; their gentlenesse and willingnesse to receive to mercy, & to pardon such as were misled, to invite all so lovingly to them give so much time and encouragements, and to deale so favourably with undeserving malignants and professed enemies; their indefatigable paines to continue in this worke, notwithstanding all oppositions and discouragements; their inevitable hazarding and venturing the losse of their estates, offices, liberties, lives in this quarrell, so that nothing is too deare to them for the common good; the little appearance of any private by-end or by-respect, that they could aime at, proportionable to their paines charges, dangers, which now they undergoe. Besides, nay above all this, I hope, this very Covenant will take away all suspitions of deceit from them, seeing they engage themselves to the performance of these ends, by an oath under a curse, before the Almighty God. I hope you will account them of so much honestie, and conscience at least, as to believe, they would not so grosly mock God in the Covenant, and forsweare themselves so fowly, and hazard their owne salvation, for some few uncertain by-ends, and by-respects. Christian

charity ſhould teach us, to have a better opinion of thoſe, of whom we doe not know any thing to the contrary.

Q. *Which is the* third Ground?

A. It is taken from the *impulſive cauſe: calling to mind,* 1. *the treacherous and bloody plots, attempts and practiſes of the enemies of God againſt the true Religion and profeſſours thereof, in all places, eſpecially in theſe three kingdomes, euer ſince the Reformation of Religion.* Remember the 26. or 28. Plots in Queen *Elizabeths* dayes; many plots in K. *Iames* his dayes, and the Popiſh Gun-powder Treaſon above all; divers plots in this Kings time againſt Religion and Liberties; the plots a little before, and during this Parliament, ſo many, cunning hainous, cloſe, dangerous neere the execution, that they doe paralel, if not ſur nount all former plots, conſpiracies and treaſons of former times; though by Gods mercy all diſcovered and diſappointed. The ſnare is broken, and wee are delivered. Bleſſed be &c. *Pſal.* 124. 7. 2. *How much their rage, power and preſumption, are of late, and at this time increaſed and exerciſed.* Witneſſes every where, Papiſts, rebels, ill Counſellours, proclaimed traitours, are the chiefe Counſellours of the Cloſet, not onely countenanced, but truſted: Prieſts Jeſuites entertained: Iriſh rebels employed: ſupplyes of money collected in *France, Italie, Low-Countries,* for the advancement of the *Roman* Catholick Religion in *England*: Maſſe and Popery publikely ſuffered, the truth ſuppreſſed: the profeſſors of it perſecuted: the Parliament charged with treaſon all confounded. 3. *The deplorable eſtate of the Church and kingdome of* Ireland, *the diſtreſſed eſtate of the Church and kingdome of* England *and the dangerous eſtate of the Church and kingdome of* Scotland, *&c.* Is not this ground and warrant enough, to helpe dying *Ireland*, bleeding *England*, threatned *Scotland*, againſt ſuch bloody murtherers, which have maſſacred ſo many thouſand innocent Proteſtants in cold blood, and without any cauſe? Thoſe enemies are worſt, becauſe in our owne bowels. *Matth.* 10. 36. 4 *After other meanes of Supplications, Remonſtrances, proteſtations, and ſufferings.* They have uſed all faire meanes they could. Whatſoever any meere ſubject could have done, they did: though more then meere ſubjects in this notion of a Parliament, not onely *ſubordinate* Magiſtrates under, but *coordinate* Magiſtrates with the King under God; and yet all to no purpoſe. So that now they are forced to make ſuch a Covenant for the glory of God, and the common good againſt common enemies.

Q. *Which is the* fourth ground?

A. From the *formall cauſe* in ſeverall particulars. 1. *According to the commendable practiſe of theſe kingdomes in former times.* In King *Iohns* time,

time, *a.c.*1214. In King *Henry* the third, *Edward* 2. *Richard* 2. *Edward* 4. *Richard* 3. and other Kings times, as the Annals and Hiſtories doe clearly manifeſt. 2. *According to the Example of Gods people in other Nations*; nay, even ſince the Reformation: Witneſſe the Smalcaldran Covenant or League of the firſt Proteſtant Princes againſt *Charles* the 5. Emperor, *Sleidan*. The League of Proteſtants in *France* oft renewed. *Thuan*. The late Union of Proteſtant Princes in *Germanie* entred *Anno Dom.*1610. *Metteran*. And eſpecially the example of the United Provinces in the *Low-Countries*, beſides divers others. 3. *After mature deliberation*, not raſhly, lightly. It was not one dayes, weekes, or moneths worke to frame, and make, and take this Covenant. Great conſultations about, great wiſdome uſed in it, a great deale of preparation towards it. Theſe now are ſufficient grounds for the lawfulneſſe and neceſſitie of this our Covenant.

Q. *What is the* Quomodo *or* Manner *of taking this our Covenant?*

A. In the manner of taking this our Covenant, we muſt obſerve the *inward* or internall, and the *outward* or externall forme of it. The *internall* forme is *in Domino*, and *per Dominum*, *in* and *by the Lord*. The *externall* forme is *with lifting up our hands to heaven*, and *ſubſcribing* the Covenant. The former is required of us in the *Concluſion* of the Covenant, where wee doe declare and engage our ſelves to the duties of *Repentance* and *Reformation*, and *dependance* on God for grace to performe it: The ſecond in the laſt clauſe of the *Preface* or *Preamble* prefixed before the ſix Articles.

Q. *What doe we declare in the* Concluſion?

A. Foure things are obſervable in it, Our *Humiliation*, *Reformation*, *Adjuration*, *Supplication*.

Q. *What meane you* firſt *by our* Humiliation?

A. Becauſe theſe Kingdomes are guilty of many ſinnes, and provocations againſt God, and his Sonne Ieſus Chriſt, as is too manifeſt by our preſent diſtreſſes and dangers, the fruits thereof: We profeſſe and declare before God and the world our unfeigned deſire to be humbled for our ſinnes.

I. In *Generall*, and that *partly for our owne ſinnes*, becauſe till our ſinnes be taken away, God will not admit us into his Covenant. *Eſa.*1.16. The Jewes firſt ſeparated themſelves from their ſtrange wives, *Neh.*9.2. and then entred into a Covenant *ver* 38.

Partly for the ſinnes of theſe Kingdomes, our Nationall ſinnes; elſe we are unfit to make a nationall Covenant. So did *Hezekiah*, 2 *Chron.*29.10.16. 20. and *Ioſiah*, 2 *Chron.*34.3.4.31. eſpecially ſeeing we all contribute to the common ſtock of nationall ſinnes, and make our ſelves guiltie of other mens ſinnes and plagues, if we doe not hinder and mourne for them, *Rev.*18.4.

Dan. 5. 22. wheras private mourners for publick evils are marked *Ezek.* 9. 4.

II. In *particular*, for divers branches of Nationall and personall sinnes, and more especially, 1. *That we have not, as we ought, valued the inestimable benefit of the Gospell.* We grew weary, had too much of it, preferred our ease and estates before it, began to corrupt and oppose it; like the *Gadarens, Luk.* 8. 37. young man, *Math.* 19. 22. Jewes, *Acts* 17. 5. High Priests, *Act.* 4. 2. 3. 40. 2. *That we have not laboured for the puritie and power thereof.* Many of us were as those, 2 *Tim.* 3. 5. It was indifferent to us, whether we had the Gospell at all, at least in puritie and power: we begin to hate pure, powerfull preaching, *Am.* 5. 10. *Ier.* 5. 30, 31. had itching eares, 2 *Tim.* 4. 3. *Esa.* 30. 10. 3. *That we have not endeavoured to receive Christ into our hearts*, though perhaps in our eares, or tongues. Many like those *Math.* 7. 22. *Ezech.* 33. 31. Few like *Lydia*, *Act.* 16. 14. 4. *That we have not walked worthy of him in our lives.* We were most part Christians by profession, but did shew little of Christ in our conversation. The Papists could cast it in our teeth, nay the Atheists; These are our professours, that boast so much of faith, shew me thy faith, *&c. Iam.* 2. 18. 5. *Besides many other sinnes and transgressions, which did so much abound amongst us.* If men doe not prise the Gospell, and receive Christ into their hearts they will be apt to fall into any sinne; because nothing will or can keep them in awe, or restraine from sinne, *Eph.* 4. 18 19. *Tit.* 2. 15.

Q. *What meane you* secondly *by our* Reformation?

A. We doe professe and declare before God and the world, *to amend our lives*, and that in a twofold respect. 1. *For our selves*, in our owne persons, where we engage our selves to a true and sincere reformation in every particular marke and signe of it: to doe it first, *throughly and generally, in all duties we owe to God and man*, without picking and chusing, *Psal.* 119. 6. *Phil.* 4. 8. and good reason for it, because *Iam.* 2, 10. Here the ruler failed, *Luk.* 18. 22. 2. *Constantly and every where, in publick and in private.* Some will be conformable in publick, but doe nothing in private, like those, *Matth.* 6. 1, 15, 16. others will doe something at home, but are ashamed or afraid of it abroad; *Nicodemusses* or like to *Ioseph* of *Arimathea*. *Ioh.* 19. 38. whereas we should be like *Ioshua*, Jos. 24. 15. or like *David*, who served God in publike. *Psal.* 119. 46. 2 *Sam.* 6. 20. and in private, *Psal.* 63. 6. 3. *Earnestly and jealously, each one to goe before another in the example of a vealt Reformation*, to be ringleaders to pietie. 1 *Cor.* 11. 1. not tyred jades, or Beares drawne to the stake, but running, *Psal.* 119. 32. *Phil.* 3. 14. *Matth.* 11. 12. to give example to others Ministers, 1 *Tim.* 4. 12. All Christians, 2 *Thess.* 1. 7. 4. *Really, and effectually*, not onely to *purpose, desire*, but to *endeavour*,

deavour. We muſt not be men of good wills onely, but make good our promiſes and reſolutions, 2 *Pet*.1,10. *Iam*.2,12. Where you have been moſt remiſs, there you muſt be moſt active: what you did drowſily, you muſt now doe cheerefully; where you have given an ill example, you muſt give good example: where you have enticed others to ſinne, you muſt provoke them to pietie, *Eſa*.2,3.

2. *For all others, that are under our power and charge*, to ſee them likewiſe conformable in the duties promiſed to the Covenant. Good reaſon for it, becauſe God hath committed their ſoules as well to you, as their bodies, *Eph*.6.4. *Gen*.18,19. You muſt give an account for them at the laſt day. No Miniſter hath a greater charge lying upon him in regard of his people, then a Father in regard of his familie, and children. God will require their blood at the parents hands, 1 *Sam*.3,13. therefore good Parents and Maſters were carefull for their families in this reſpect, *Ioſhua* 24,15. *David* Pſal.101.4. and many others.

Q. *What meane you* thirdly *by our* adjuration?

A. We doe adjure and bind our ſelves to the true and reall performance of theſe duties, profeſſing and declaring publikely, that *we make this Covenant in the preſence of Almighty God, the ſearcher of all hearts, with a true intention to performe the ſame, as we ſhall anſwer, at that day, when the ſecrets of all hearts ſhall be diſcloſed*. This is the curſe we bind our ſelves unto in this Covenant. The Lord of heaven be mercifull to all, that have taken, or ſhall take this Covenant, to remember theſe words for evermore. We take this Covenant upon our ſalvation, or damnation, if we keepe or breake it. Doe not ſay, we are forced to it, elſe we loſe our eſtates. We doe not force you, but leave it free to you: as for the conſequences, you may anſwer for your ſelves. If thou haſt no mind to it, or thy conſcience be againſt it, doe not take it: for thou wilt incurre Gods judgement in ſwearing falſly, *Zach*.5,4. Is it not better to hazard thy eſtate, then thy ſoule? Neither doe ſay, I ſhall not keepe it; for when the other ſide commeth, they will make me ſweare the contrary? For if thou doſt take this Covenant really, thou muſt not ſuffer thee to be forced to the contrarie, but perſevere in it againſt all force and oppoſitions which thou promiſeſt in the firſt Article.

Q. *What meane you by the* fourth *particular, the* Supplication?

A. We doe *humbly beſeech the Lord*, firſt, *to ſtrengthen us with his holy Spirit for this end*, that we may be able to performe theſe duties. For of our ſelves we can do nothing, *Ioh*.15,5. 2 *Cor*.3,5. but all things through Chriſt, *Phil*.4,13. Our duty is, to intreat God to ſtrengthen us to it, or to make us willing to ſuffer for it. 2. *To bleſſe our deſires and proceedings with ſuch ſucceſſe*,

ſucceſſe, as may be deliverance and ſafetie to his people, and encouragement to other Chriſtian Churches groaning under, or in danger of the yoke of Anti-chriſtian tyrannie, to joyne in the ſame, or like Aſſociation and Covenant, to the glory of God, the enlargement of the kingdome of Ieſus Chriſt, and the Peace and tranquilitie of Chriſtian kingdomes and Commor-wealths. Which end the Lord grant we may obtaine.

Q. *Which is the* outward forme *of taking this Covenant?*

A. It is to be manifeſted by *lifting up the right hand bare*, and by *ſubſcribing* our names to the Covenant. How ſignificant the lifting up of hands is, we have explained above; and this indeed is the outward ſigne and argument of the oath. The ſubſcription doth ſhew, that we have taken the oath truly and willingly. And thus it was uſed, *Neh.* 9 38. which will be an evidence againſt us, if we breake it. By lifting up of our hands we ſweare to Almighty God; and by ſubſcribing we doe profeſſe and declare, that we have ſworne, and intend to keepe it. All diſſembling, equivocations, and cluſions are hereby cut off.

Q. *In the laſt place, what are the* Queries *and* queſtions *about or againſt this our Covenant?*

A. Many queſtions and objections are made againſt it, whereof ſome are of no conſequence, others moſt fully anſwered by the Aſſembly of Divines in their Exhortation, to which I doe referre you. Onely to give you further content, let us conſider ſome few of them.

Q. *Which is the* firſt quære?

A. Whether this our Covenant doe not croſſe the oathes of Supremacie and Allegiance?

Q. *What is the anſwer to it?*

A. No: it doth not croſſe, but rather eſtabliſh them: becauſe by this Covenant we are bound to preſerve the Kings Majeſties perſon and Authoritie, in the preſervation of the true Religion, and Liberties of the kingdomes. This appeareth more particularly. 1. In the *oath of ſupremacie*, which is confirmed by the Covenant, inaſmuch as by it we doe aſcribe and reſtore to the Kings Authoritie, the Power of governing and reforming the Church according to Gods word. which power the Biſhops had denied and ſtolne from the King, by maintaining their Epiſcopall Dioceſan power to be *iure divino*, contrary to the knowne lawes of the Kingdome. 2. In the *Oath of Allegiance*, which is likewiſe confirmed by this Covenant, binding us to preſerve the Authoritie of the King, which lawleſſe Rebels, unfaithfull Counſellours, bloody Traitours, and godleſſe Papiſts ſought to deprive his Majeſtie of, and to tranſlate it into the hands of ſome few ill-diſpoſed inſtruments.

In

In one word, this Covenant doth no more prejudice the oathes of Supremacie and Allegiance, then the *Proteſtation* we tooke heretofore, whereof this Covenant is but an Explication and Confirmation.

Q. *Which is the* ſecond Quære?

A. What need was then of the Covenant, when it is the ſame with the *Proteſtation?*

Q. *What may be anſwered hereunto?*

A. The Aſſembly anſwereth thus: *There is nothing almoſt in this Covenant, which was not for ſubſtance either expreſſed, or manifeſtly included in the Proteſtation,* &c. *But the ſinfull neglect of it, doth, as we may juſtly feare, open one floudgate more to let in all theſe calamities upon the Kingdome, and caſt upon it a neceſſitie of renewing that Covenant, and entring into this.* Give me leave to adde one thing more, that though the Proteſtation and Covenant be of the ſame ſubſtance, yet is this Covenant in ſome reſpects of more weight and conſequence, and doth bind us more firmely to the obſervance of thoſe duties. 1. In regard of the *perſons* that take it: The Proteſtation was taken by *England* onely: The Covenant in the three Kingdoms. 2. In regard of the matter: what the Proteſtation did expreſs more generally, this Covenant doth more particularly, eſpecially in the point of Church-government, *&c.* 3. In regard of the *end:* The Proteſtation did unite us all together in this Kingdome: but this Covenant doth unite three Kingdomes together; Now *a threefold cord is not eaſily broken,* Eccleſ. 4. 12. 4. In regard of *time:* The Proteſtation was taken, before dangers brake out into open warres, where Biſhops, Prelates, Malignants, Newters, all made no ſcruple to take, and to breake it. But now times are altered, the breach is greater, much blood is ſpilt, mens affections are divided, Religion and Liberty is in more danger, the State muſt be ſure of mens diſpoſitions, whom to truſt and confide in, leſt ſecret Malignants doe more hurt by undermining, then open enemies by aſſaulting. This therfore is Great *Britaines Shibboleth*; whoſoever can or will not pronounce it, is an *Ephraemite*, and muſt looke for his reward, *Iud.* 12. 6.

Q. *Which is the* third Quære?

A. The *Proteſtation*, they ſay, was taken by the Kings conivence and generall permiſſion, but not ſo the Covenant, which is commanded without, nay, againſt the Kings conſent. *Ergo*, unlawfull.

Q. *What is the anſwer hereof?*

A. The Aſſembly anſwereth moſt fully and ſatisfactorily, to any rationable man. 1. *That it is no new thing for a State or people to enter into a Covenant without their Princes conſent.* Ezra *and* Nehemiah *did ſo, without*

 the

the Kings of Persia consent, though they were no such free subjects, as wee are by Gods blessing, Ezra 10. 3. Neh. 9. 38. *The States of* Holland *entred into such a Covenant without, nay, against their Prince the King of* Spaine, *which League was countenanced, defended, and approved of by our King as lawfull, and the united Provinces accounted Free Sates. Our King by his expedition for* Rochel *doth confirme the same.* 2. *The Scottish Covenant was taken without, nay, against the Kings consent, and made so odious to his Majesty, that he sought by force of armes to dissolve and suppresse it: but when his Majestie was rightly informed of it, Peace was made, our Brethren the* Scots *cleared from all aspersion of rebellion by an act of Parliament, publikely read in all Churches, and the Covenant still in force.* Why shall not we hope the like blessing from God, and favour from the King, in Gods due time, seeing our Covenant is the same in substance with the Scottish Covenant, and we of the same relation to the King? But what if I should adde to these answers, that this our Covenant was not taken without the Royall Authority of the King, though it be condemned by his Personall command? For as long as this Parliament of *England* continueth, the Royall Authoritie and Power is annexed to it, by vertue of that Act of Continuance: so that the King of *England* in his Power may still be at *Westminster*, though King *Charles* in his Person bee at *Oxford* or elsewhere? And this is nor treason nor absurditie to avouch, when we know, that the Kings Power and Authoritie is in the Kings Bench, Court of Wards, or any other Court of Justice, though the Kings Person be hundreds, nay, thousands of miles absent. And why should this Power and Authoritie be denied to the Supreme and Highest Court of the Kingdome, that is granted to other inferiour Courts under it? And thus much for our Covenant in particular.

OF THE SIX ARTICLES SEVERALLY.

OF THE FIRST ARTICLE.

Q. *WHat is the summe or substance of the* First Article?

A. Three duties are required of us, that we shall endeavour. 1. The *Preservation* of Religion in *Scotland.* 2. The *Reformation* of Religion in *England* and *Ireland.* 3. The *Confirmation* of all three Kingdomes

Kingdomes in the neereſt conjunction and uniformitie in Religion.

Q. *What doe we promiſe concerning* Scotland?

A. Obſerve here diſtinctly. 1. *Quid*, or *matter* contained in it: *That we ſhall ſincerely, really, and conſtantly, through the Grace of God, endeavour in our ſeverall places and callings, the preſervation of the Reformed Religion in the Church of* Scotland, *in Doctrine, worſhip, diſcipline, and Government againſt the common enemies:* That the Papiſts or other Sects doe not alter, or hinder or corrupt their Religion now profeſſed. 2. *Quære*, or *Motive*, why we ſhall be bound to it. Reaſons. 1. Becauſe they are our *brethren*, in *civill* reſpect, *living under one King*, fellow ſubjects; and in a *ſpirituall* reſpect, *of the ſame Religion*. fellow members of Chriſts bodie. *Ergo*, bound to help one another, *Ioſ.* 1.14. *Neh.* 4.14. 1 *Cor.* 12.25. 2. Becauſe they maintaine the ſame truth, againſt the ſame *common enemies*, who will undoubtedly ſet upon us, if they be overrun or overcome, 2 *Sam.* 10.11.17.

3. *Quomodo*, or *Manner*, how to performe it; We ſhall not plot or contrive, joyne or give conſent unto any alteration in their Religion, leſſe endeavour to trouble them in or about it; but rather diſcover the Plot, if we know it; hinder the attempt, if we are able to doe it; diſapprove of it, if we heare any thing concerning it; help and aſſiſt them, if required to it.

4. *Quære* or *Motive*, and queſtion about it. It may be objected: I know not what their Religion is; How can I with a good conſcience defend an unknown cauſe. Reaſ. 1. Informe thy ſelfe of it. Ignorance doth not free thee from the duty, but rather doubleth the ſinne. 2. Thou art required to maintain our brethren in the enjoying of the priviledge, which they poſſeſſe legally by authoritie of King and Parliament, in regard of their Religion and Church-government, which thou art bound to doe for civill reſpects, though thou ſhouldeſt not underſtand their Religion. A dutie *Ioſhua* performed to the very heathen, the Gibeonites, when they were oppreſſed in their lawfull liberties, *Ioſ.* 10.6. much more due to our Brethren. 3. We are not bound to maintaine them further then according to Gods word, neither doe they deſire it. 4. Whatſoever men pretend, they know well what religion our brethren profeſſe, or may know it out of their publick Declarations. Therefore this is but a fig leafe and vain exception,

Q. *What doe we promiſe concerning* England *and* Ireland?

A. Obſerve againe, 1. *Quid*, or *Matter* contained in it: *That we ſhall ſincerely, really, conſtantly endeavouring, &c. the Reformation of Religion here in doctrine, to purge it from errours: in worſhip*, to cleanſe it from popiſh and humane traditions: *in diſcipline* and ſpirituall cenſure, to be executed

with more zeale and conſcience: *in government* and order, *according to the word of God, and the example of the beſt Reformed Churches.*

2. *Quare.* or *Motives* to it. 1. becauſe this Reformation is generally confeſſed to be moſt neceſſarie, and many things to be amiſſe; In *Doctrine*, in regard of many of the 39. Articles, which need more explanation, and better expreſſions, and particularly in the point of Predeſtination, Chriſt deſcending to hell, the Church, *&c.* In *worſhip*, by reaſon of many Popiſh, ſuperſtitious, unneceſſarie Ceremonies left amongſt us: In *Diſcipline*, and that great abuſe of the Power of the keyes, and other enormities committed in the Biſhops unſpirituall Courts, in the ſuppreſſing of ſinne and ſinners: In *government* by that illimited and tyrannicall power of Biſhops and their dependants. 2. Becauſe this Reformation would be moſt comfortable, profitable, honourable, to have all things ſetled according to Gods word, *Pſal.* 87. 2, 3. for as many as walke according to this rule, have peace, *Gal.* 6. 16. and ſafetie, 2 *Chron.* 11. 17.

3. *Quomodo* or *Manner* how to performe it: We muſt wiſh and long after ſuch a Reformation: earneſtly pray for it; contribute towards it, whatſoever meanes or grace we have, by our adviſe, eſtates, perſons; countenance and aſſiſt thoſe that are employed about it; reſiſt thoſe that will hinder it; if brought to paſſe, rejoyce of, be thankfull for, ſubmit unto, perſevere in it, 1 *Tim.* 6. 11. *Rev.* 3. 17, 18.

4. *Quare*, or *Motion* about it. Many do object and ſay, Why was it not done long agoe? what harme do theſe things in the Church? why have our former Kings not undertaken is? Theſe things have been good all this while, how come they now to be Antichriſtian and ſuperſtitious? *Reaſ.* 1. In Gods ſervice it is not enough for an order or obſervation to be harmleſſe, but it muſt be uſefull, 1 *Cor.* 14. 26. 2 *Cor.* 12. 19. Now, what good do theſe reliques? 2. Antiquitie or toleration doth not make a thing good or lawfull, elſe the Maſſe and images were good, becauſe very ancient. 3. It may bee things be not abſolutely ſinfull, but burdenſome: if we can eaſe our ſelves from them, why not? But theſe things are ſuperſtitious and ſinfull withall. 4. Former Kings did not reforme them, becauſe they could not conveniently. They did what they could, and left the reſt to their ſucceſſours. It is no good conſequence: Former Kings did not fully reforme the Church. *E.* their ſucceſſours muſt not doe it. *Iehoſhaphat* left the high places, becauſe the peoples heart was not yet prepared, *&c.* 2 *Chron.* 20. 33. ſhall therefore *Hezekiah* and *Ioſiah* leave them ſtill, and not deſtroy them? No, God forbid, but they brake them downe, becauſe they had power and occaſion to doe it, 2 *Reg.* 18. 4. *&* 23. 5. *ſeq.* Our former Kings did not abrogate theſe reliques.

Why?

Why? King *Edward* durſt not, by reaſon of his minoritie, and becauſe Reformation was but newly begun, and he was in hope to doe for the preſent more good by the Power and Authoritie of Reformed Biſhops, amongſt a people, that did looke much upon outward pompe and power, and whoſe heart was not yet prepared for the ſimplicitie of the Goſpell; and who knoweth what he would have done more, if he had lived longer? Queene *Elizabeth* had worke enough to maintaine and ſettle the truth of the doctrine, and had not much time left her to ſettle the government of the Church, in thoſe dayes where this Kingdome was ſo much infeſted by domeſtick and forraine enemies, and ſeditions. King *Iames* ſeemed to have been avers from this alteration, and would not change this government, becauſe by falſe informations he was perſwaded, that *No Biſhop, no King*; and ſo for politick reaſons did maintaine that order, and in them the reſt of the reliquess. For as many Biſhops, ſo many Votes for Him in Parliament, a great advantage of 26. in that ſmall number of Peeres, that then was: Thus you ſee the groundleſneſſe of this conſequence; Our former Kings did not. *E.* we ſhould not. But rather this to be the true conſequence: King *Edward* durſt not, Queen *Elizabeth* could not, King *Iames* would not: We dare, We can, We may: *Ergo*, We ought to doe it.

Q. *What doe we promiſe concerning* all three Kingdomes;

A. Obſerve againe. 1. Q*uid*, or *Matter* contained in it: *We doe promiſe to endeavour*, &c. *to bring the Churches of God in the three Kingdomes to the neereſt conjunction and uniformitie in Religion, Confeſſion of faith, Forme of Church-government, directory for Worſhip and Catechiſing.*

2. Q*uare* or *Motives to it.* 1. *That we and our poſterie after us may be Brethren live in faith and love*, Pſal. 133. 1. No ſweeter harmonie, then that of hearts and affections, *Act.* 4. 32.

2. *That the Lord may delight to dwell in the midſt of us*, Pſa. 133. 3. God hateth differences every where, eſpecially in Religion, 2 *Reg.* 17. 29. Therefore Chriſt prayeth for this Unanimitie, and uniformitie, *Ioh.* 17. 21. *ſeq.*

3. Q*uomodo*, or *Manner*, how to performe it. Even as we ought to labour for a totall Reformation, in our unfeigned deſire, hearty prayers, and earneſt endeavours for it, with an irreconcileable hatred of, and oppoſition againſt all thoſe which will hinder us in, and deprive us of this bleſſing, by craft, or force, *Neh.* 4. 6. 9. 1 *Cor.* 1. 10. 11.

4. Q*uare*, or *Motion*, and queſtion about it; It may be objected, that it is almoſt an impoſſible thing, to reduce ſo many Churches of ſuch Kingdomes, to ſuch an Uniformitie, ſeeing that in the Apoſtles dayes it could not be obtained, but there were diviſions and differences of opinions, even

among the Apoſtles themſelves, *Gal.*2.11. and other Chriſtians, *Rom.*14.2.5. *Reſp.*1. There may be an uniformitie in the generall, though there be differences in ſome particular circumſtances. 2. Our dutie is to bring the Churches in the neereſt conjunction, as neere as we can; If it be not poſſible to conforme them in every particular, let us goe as farre as we may. 3. The differences of opinions among the Apoſtles and primitive Chriſtians did not cauſe any difference in affection, which is the chiefeſt to be conſidered in one dutie, to have our affections knit and united together, though there ſhould be difference in judgement: in which caſe we muſt beare one with another, *Rom.*14.3.19. 4. If we cannot agree in circumſtances, let us agree in the ſubſtance and maine end; in the fundamentall points of Religion, to advance the kingdome and Goſpell of Jeſus Chriſt. Divers Phyſitians meeting together about one ſick man, may be of different opinions concerning the cauſe and cure of the diſeaſe, yet have the ſame end, the recoverie of the ſick partie. Let the ſame mind be in us. 5. Though it be hard, yet not impoſſible. Magiſtrates may with the advice of Divines agree about a certaine forme or method in generall, to be obſerved by all, without any hurt to mens conſciences, if they ſee time and occaſion. To which great worke the Lord grant them the ſpirit of wiſdome, pietie, moderation and courage. *Amen.*

OF THE SECOND ARTICLE.

Q. *Which is the* ſecond Article?

A. That we ſhall in like manner, without reſpect of perſons, endeavour the extirpation, &c.

Q. *What is the ſumme or ſubſtance of it?*

A. Obſerve againe. 1. Q*uid*, or *matter* contained in it. We doe promiſe, 1. in generall, to *endeavour the extirpation of whatſoever ſhall be found in our Church, to be contrarie to ſound doctrine, and the power of godlineſſe.* 2. In particular, and that *partly* in points of doctrine, *Papery, Prelacie, Superſtition*, the mother, daughter, and their attire on one ſide: *Hereſie and Schiſme*, mother and child on the other ſide; *Solomons* two harlots, that our Church may be brought home to the true Mother, the truth of the Goſpell. We promiſe the extirpation of all errours, on the right and left hand, and that we will neither goe too farre on one ſide towards *Rome*, nor fall too farre off on the other ſide to *Babell*, but hinder both: *partly*, in points of practice, *prophanneſſe*, the ſiſter, or rather the daughter of errour and unſound doctrine. For when our judgement is perverted, our practice cannot

be

be found when the head was leprous the whole body was pronounced utterly unclean *Lev.* 13. 44. *Tit.* 1. 15.

2 Q*uare* or *Motives* to it. 1*least we partake in other mens sins* 1. *Tim.* 5. 11. 22. Which we doe many wayes, especially if we doe not hinder or suppresse them, when we right doe it. 1. *Sam.* 3. 13. nay if we doe not mourne for them. *Dan.* 5. 22. *Ezech.* 9. 4. 2. *P.* 2. 8. 2. *Least we pertake of their plague. Rev.* 18. 14. the effect of pertaking in their sins. 3. *that the Lord may be one, and his Name one in the three Kingdoms*, and we all may serve the same Lord, in the same manner, with the same heart, to the same end *Eph.* 4. 3. 6.

3. Q*uomodo*, or *Manner*, how to performe it; our duty is to be fully informed of all these perticulars, what they are in their Nature, Popery, Prelacy, Superstition, Heresie, &c. to be fully convinced of the sinfullnesse and dangers of them, and trie them by the word of God, whether they be of Gods planting or Satans imping. 1. *Ioh.* 4. 1. 2. to mourne and be ashamed, that we have so long beene abused by them contrary to Gods word, and that so many of us are still so much enclined to them in their affections, being so loath to forsake the sacrifice to the Queene of Heaven, least the power of the Gospell deprive us of our licentiousnesse; like unto those *Ier.* 44. 17. 18. 3. to intreat the Lord, not onely to weed and to roote out these hellish plants, but to encline our hearts to a desire and longing after it, to have his truth established among us in purity and power *Psal.* 119. 36. 4. to hate, detest, oppose and in our severall places and callings to exterpate and suppresse them. *Psal.* 119. 104. *Deut.* 7. 26. 5. to helpe and assist all those, that are now employed about this worke of Reformation, that it may come to perfection.

4. Q*uere*, or *Motions*, and questions about it. Generally there is but little obiected against this article in reguard of *Popery, Heresie, Schisme, Prophanesse*. None so superstitious, but will professe to hate Popery. None so fantasticall, but will seeme to abhorre schismse. None such an athiest, but will speake against prophanesse. The whole difficulty is about *Prelacie*. All plead for it. The superstitious knoweth, that in maintaining Prelacie, Superstition is maintained. The Athiest knoweth his licentiousnesse will stand or fall with Prelacie. The Hereticke that as long as the controversy lasteth between deformation and Ptelacy, the state hath no leisure to take an order with him, therefore he doth in some respect disaffect Reformation and Covenant. But especially our Prelaticall party doth plead hard for it selfe. Some of their obiections were most sadely answered by the Assembly the rest may easily be refuted.

1. Ob-

1. Obiect. Prelacy is confirmed by Act of Parliament, and is not yet revoked. *Ergo* ſtill in force. Reſ. 1. *It was never formerly eſtabliſhed by any law of this kingdome at all.* 2. *If it were then the life and ſoul of it is taken taken away from it, by an Act paſſed this Parliament concerning their power and dignity: and nothing of their Iuriſdiction remaineth, but what is precarious and voluntary in thoſe, who ſubmit themſelves to it.* 3. *Their whole government at the beſt is but a human conſtitution, and conſequently may be abrogated by men.* 4. *That forme of Government is found and adiudged by the Parliament preiudiciall to the ſtate, deſtructive to the power of godlines, and the pure adminiſtration of Gods ordinances. Ergo* a plant, which God hath not planted, but ſhould be rooted out and deſtroyed. Math. 15. 13. He that will have a more particular monſtration of all the hirarchicall diſorders & enormities, let him read a treatiſe intitled the Beauty of Holineſs, where he will find more particularly proved that this Prelaticall Church-Government is truly preiudiciall to the State and power of Religion.

1. *To the State*, When we conſider, 1. their tyrannicall power over his Majeſties Subjects, to cite, examine, ſweare, iudge, fine, impriſon them *pro placito*, according to their Canons, and Canon law, not the word of God, or the knowne lawes of the Kingdome, they had or tooke upon them more power, then the King had himſelfe over mens purſes, bodies, ſoules. 2. their many unneceſſary, unchriſtian attendants and inſtruments, which were for noe other uſe, but to uphold their tyranny, and to ſuck out the blood and ſweat of his Majeſties poore ſubjects 2. Archbiſhops, 24. Biſhops, 26. Deans, 60. Archdeacons, 544. Prebends, The Archbiſhops ſeverall Courts, Vicar Generall, Deane of the Arches, Court of faculties, audience, Prerogative Court, delegates, conſiſtory at Pauls, High Commiſſion, the 26 particular diocesan Biſhops Courts, and in all theſe Courts their Chancellours, Commiſſaries, Surogates, Advocates, Proctours, Regiſters, Purſevants, Meſſengers, Apparitors, &c. with ſwarves of houſehold ſervants, chaplains, and other attendants, the number whereof they ſay did amount at leaſt to 10000. perſons; beſides the miniſters of the Cathedrall Churches, Vicars, Peticanons, Singingboyes, Choriſters, Organiſts, Goſpellers, Epiſtlers, Vergers, &c. which belong to this fraternity, and did no good but hurt rather to the State and Church of God. 3. their immens and huge maſſe of money, which they gathered yearely in rents, leaſes, fines fees, &c. It is obſerved, that if their number amount to 1000. only which is the leaſt that belong to the Biſhops and we allow them but 20. l. a man *per annum* one with another notwithſtanding it be known, that ſome have 1000. l. others 500. many 100. l. few under 50. l. a yeare, that there will be required

red at the leaſt 200000. l. *per annum*, to maintain them all, which imment expenſes muſt needs preiudice the ſtate, and might be farre better employed, and his Majeſties Subjects better righted. Beſides the reuenues of the Cathedrals and their Miniſters which are ſaid to riſe to 3. or 400000. l. a yeare. *And could not Ieſus Chriſt be better ſerved, with leſſe coſt and better pleaſed.*

2. *To the truth and power of Religion*, which was hindered by Prelacy many wayes in that it kept up Romes Hieratchy, from whence it came and whither it would returne. It did uphold ignorance and prophaneſſe by ſuppreſſing lectures, afternoones ſermons, catechiſing, &c. and not ſuffering people to haue abroad, if they had no meanes at home: It maintained idleneſſe in Miniſters; never any Miniſter queſtioned for not preaching all the yeare, but many for preaching twice on the Lords day; How many ſnares did they lay to trapp godly men, ſubſcriptions, ceremonies, booke of ſports oaths *ex officio*. new oath, &c. They ſuffered Papiſts, Arminians, Atheiſts in the boſome of the Church, when good and orthodox men were ſilenced, ſuſteined, deprived, baniſhed, maimed, diſmembred, pillored, imprifoned, murthered. Let any impartiall, conſcientious, rationable man judge, whether theſe evils be not of ſuch conſequence, as ſhould move us all to endeavour with our utmoſt power the exterpation of them, roote and branch, to be freed from theſe uniuſtifiable courſes, and to haue ſuch a government ſetled, which might advance the glory of God the Kingdom of Ieſus Chriſt, and the true peace and happineſſe of the Church.

11 Object. All theſe faults and crimes are perſonall, which doe not hinder the calling to be good. Let delinquents be puniſhed, the evills reformed, and the calling not ſuffer for it.

Reſ. 1. Many times the ſubſtance of a thing or ordinance may be aboliſhed though never ſo good in it ſelfe in regard of its principle and inſtitution, if it be abuſed to Gods diſhonour; as the braſen ſerpent by *Hezekiah* 2. *Reg.* 18. 4. and the order of the Templers for their perſon all wickedneſſe though that order might have had a good end in the firſt inſtitution. 2. But we ſay more, that theſe crimes are in a manner annexed to the very calling, I ſay not, of a Biſhop, but a Lord Dioceſan, Metropolitan Biſhop which could not ſubſiſt in their grandeur without ſuch extortions. Great pompe upheld the dignity of Biſhops: great reuenues muſt maintaine great pompe: great oppreſſions muſt bring in great reuenues great officers muſt favour great oppreſſions, elſe they ſhould get nothing for their Biſhops, nor themſelves. It was all moſt impoſſible for them to ſubſiſt without theſe illegall courſes. 3. You know who it was

 that

that ſaid in making a Biſhop of, &c. *I have to day ſpoiled a good preacher*: as if Biſhops ſeats were infectious and made them proud and idle. 4. ſuppoſe all theſe things were not ſo, yet we may anſwer, that their calling it ſelf is unlawfull, and not *jure divino* therefore may and ought to be aboliſhed.

III. Obiect. We find Biſhops in the Bible *E.* they are *jure divino. Reſp.* The vulgars commit but ſilly arguments, We doe not deny Biſhops, but Lord Dioceſans, Metropolitans. You know the ordinary diſtinction of *Epiſcopus, Paſtor, Preſes, Princeps.* The firſt we acknowledge: The third we deny: The ſecond we limit. All paſtours are Biſhops: No Biſhop a Prince: Some Paſtours may be Preſidents in publike meetings, for order ſake a certain time. Let them prove Lords, Dioceſans, out of the word, and I have done: elſe I know not, of whom to interpret the places, *Mar.* 10. 42. 43. 1. *Pet.* 5. 3. but of them. Sure we find no ſuch difference between a Biſhop and a teaching Elder in Gods word, as they would make I leave this controverſy to thoſe that have written of it *Ex profeſſo.* I thinke they may well ſay with *Bildad Iob* 8. 9. We are but of yeſterday, and know nothing. Indeed they know not, how old they are. But I know they are not elder then Antichriſt.

OF THE THIRD ARTICLE.

Q. WHat *is the ſubſtance of the* Third Article?

A. Obſerve again. 1. *Quid*, or *Matter* contained in it: which is *to preſerve* 1. *The Rights and Priviledges of Parliament*, the repreſentative bodies of Kingdoms. Take away Parliaments, take away all. Therefore are our enemies ſo eager to hinder them. 2. *The liberties of the Kingdoms* of the whole body, and every particular member of it, without which we are no better then bondmen and ſlaves. *Eſa* 10. 2. This *Ieptha* maintained, *Iud.* 11. 12. 28. 3. *The Kings Perſon and Authority, in the preſervation and defence of the true Religion, and Liberties of the Kingdoms.* Which duty is confeſſed on all ſides to be neceſſary. 2. *Sam.* 18. 3. and 21. 16. 17.

2. *Quare* or *Motives* to it: 1. Our engagements by Gods and mans law, *Pſal.* 122. 6. 1. *Cor.* 12 25. 2. our owne privat good. *Ier.* 29. 7. 3. *to cleare our intention to the world, that it may beare witneſſe with our conſciences of our loyalty, and that we have no thought or intentions to diminiſh His Majeſties iuſt power and greatneſſe.*

3. *Quomodo*

3. Q. *uomodo*, or *manner* how to performe it. 1. In regard of *qualities ſincerely*, without equivocating and reſervations: *really*, not in word onely: *conſtantly*, not onely now, when we may doe it ſafely, but alwayes, without feare of offence or danger. *Iud.* 5. 18. *Neh.* 6. 11. 2. In regard of the *extent*, *in our ſeverall vocations and places*, avoiding buſie bodineſſe, 2 *Theſſ.* 3. 11. *Prov.* 20. 3. Art thou a States-man, adviſe: A miniſter, encourage and ſtirre up other: A ſouldier, fight and defend with thy perſon: A private man, contribute according to thy abilitie: All of us pray, *Pſal.* 122. &c. 3. In regard of *meanes, with our lives and eſtates*, Neh. 4. 14. & 7. 70. *ſeq.* 2 *Sam.* 10. 12. *Iud.* 5. 18. Nothing ſhould be more deare to us then the publike.

4. Q. *uære* or *Motion*, & queſtions againſt or about it. It may be asked here. 1. *Object.* Why is the King put in the laſt place, which ſavoureth of ſome contempt, or undervaluing his Perſon and Authoritie, whereas he is worth ten thouſands of us, 2 *Sam.* 18. 3.

Reſp. 1. If he be put here in the laſt place, He is put in the title and preamble immediately after God and Religion in the firſt place, and doth nothing derogate from his Authoritie. 2. We might ſay, He is included in the word Parliament, of which he is the higheſt Member, for we know not how to ſever King and Parliament, ſo that he is rather twice mentioned, as a King and a Perſon, in his body and ſoule. 3. Or, that the whole body might in ſome reſpect challenge place of one, though the Higheſt member; if Princes be for the people, and not the people for the Prince. I dare not to allude to that which Chriſt ſaith, *Matth.* 5. 30. becauſe it is to be underſtood in a ſpirituall ſence. But I dare ſay, that good Princes were alwayes willing to preferre the peoples good, before their particular welfare and intereſt, 2 *Sam.* 24. 17. 4. The place alledged out of 2 *Sam.* 18. 3. ſpeaketh of an unneceſſarie hazarding of Kings perſons in battells, and that it is leſſe loſſe to a State, when thouſands of the common ſort periſh, then when the King ſhould miſcarry: ſo that the compariſon is between the King and many thouſands of his private ſubjects; not between a King and his whole kingdome. The text ſaith, Thou art worth ten thouſands of us; not, Thou art with all the Kingdome. And ſo we ſay from the bottome of our ſoules; The King is worth ten, twenty, nay, hundred thouſands, nay all thoſe, with and for whom he doth fight. And our moſt humble requeſt to his Majeſtie is, not to goe to battell with or for thoſe Rebels Iriſh, Papiſts, Traitours, that are not worthy of ſuch a Head, Leader, King, leſt he quench the light of Iſrael, 2 *Sam.* 21. 17. 5. The queſtion is not about the place, but the duty. Let us labour to defend the King in the preſervation and defence of Religion and Libertie, and his Perſon will be well and rightly defended. No

better defence and ſtrength for a King, then Religion, 2 *Chron.* 11.17. 1 *Sam.* 12.14.

II. *Object.* How can we promiſe and performe this dutie, when we are in open warre, and beare Armes againſt the King, where his owne Perſon is oft endangered, as they ſay?

Reſp. 1. We beare not armes againſt, but for the King, againſt His and the Kingdomes enemies, This we may doe, by order of Parliament, which hath a *coordinate*, or *ſubordinate* Truſt committed to it with the King, to maintain the Lawes againſt the open Enemies thereof. Father and Mother muſt concurre to the begetting of a child: So King and Parliament to the making of a Law. Father and Mother by the law of God and Nature, have equally and indifferently the care and cuſtodie of the child committed to them joyntly and ſeverally: So King and Parliament the defence of the Lawes. Suppoſe the Father ſhould offer violence himſelfe, or ſuffer violence to be offered to the child by his drunken pot-companions; Hath not then the Mother power, nay, is ſhe not bound in conſcience, to helpe and reſcue the poore child, and to call for the aſſiſtance of her friends and neighbours, to preſerve the child from ruine and deſtruction? And are not neighbours bound in conſcience to helpe the Mother againſt thoſe murtherers, though the Father ſhould countenance or connive to them? I need not make application. 3. If the King venture into battell, and hazard his Perſon, we are ſorry for it; and he hath been moſt humbly requeſted by the Honourable Houſes of Parliament, not to expoſe His Royall Perſon unto ſuch extremities. But if His evill Counſell prevaile more with him, then the good advife of the Parliament, we waſh our hands in innocencie, and plead not guilty of any evill, that may befall his Majeſties Perſon in the like occaſions. In the meane while we muſt not forbeare to defend our Religion and Liberties againſt our bloody enemies, but goe on couragiouſly, and *play the men to fight for our people, and for the Cities of our God. And the Lord do that which ſeemeth him good*, 2 *Sam.* 10.12. Had *Saul* come upon *David*, and forced him to fight, he would have defended himſelfe, 1 *Sam.* 26.10.

OF THE FOURTH ARTICLE.

Q. WHat *is the ſubſtance of the* Fourth Article?

A. Obſerve again. 1. Q*uid*, or *matter* contained in it: We doe promiſe to *diſcover all Incendiaries, Malignants, or evill Inſtruments, to bring them to condigne puniſhment.*

2. Q*uare*

2. *Quare*, or *Motives* to it. 1. Becauſe ſuch perſons are dangerous to the State. They are like *Fauks* in the Gun-powder plot, and doe lay wild fire to blow up the State, 1 *Sam.*22.9. *Neh.*6.10.17. *Amos* 7.10. 2. Elſe we make our ſelves guiltie of their ſin, if we conceale it: as it was proved above. 3. We do ſhew our love too, and endeavour for and with God, to purge the land from ſuch wicked perſons, *Ezech.*20.38.

3. *Quomodo*, or *Manner* how to performe it: If you knew any ſuch incendiarie, that hath ſecretly laboured, or ſhall labour, to ſtirre up the people againſt King and Parliament, and doth diſhearten men from the good cauſe: or if you know any malignant, ill-diſpoſed perſon, that beareth no affection to the common cauſe, but ſpeaketh evill, raileth, ſlandereth, or doth any thing in prejudice of King and Parliament: or if you know any evill inſtrument, that ſeeketh to *hinder Reformation, or to divide the King from his Parliament and people, or one of the Kingdomes one from another: or that doth make factions, or a partie amongſt the people, contrarie to the Leagne or Covenant.* Then your duty is to diſcover, and to informe againſt ſuch perſons, and acquaint the Committees or Officers of Parliament with it, that they *may be brought to triall, and receive condigne puniſhment, as the degrees of their offence ſhall deſerve*, Eſth.2.21.22.

4. *Quare* or *Motions* and queſtion about it. Many will object and ſay; What? ſhall I be an Informer, a Promoter, to betray other men? This is a diſgracefull office.

*Reſp.*1. Private informations againſt offendors is no diſgrace, but commendable, *Gen.*37.1. 1 *Cor.*1.11. 2. It is ſo farre from a diſgrace, that it is a duty, and commanded, *Levit.*5.1. and commended, *Prov.*28.4. 3. But in publike offences moſt neceſſarie, if the State ſhould be endangered. It is treaſon by the Law, if you heare any ſpeake or plot treaſon, and do not reveale it within 24. houres. 4. God threatneth judgement to ſuch, as know and do not reveale evill, *Prov.*29.24. We know not how much miſchiefe we may cauſe, if we conceale it: how much good we may do if we reveale it *London* might have been at this time an Akeldama, if plots had not been diſcovered.

OF THE FIFTH ARTICLE.

Q. *What is the ſubſtance of the* Fifth Article?

A. Obſerve again, 1. *Quid*, or *Matter* contained in it. We promiſe to endeavour, 1. That *the Peace between the two Kingdomes of*

England *and* Scotland *may be maintained.* 2. That *Iustice may be done upon all wilfull opposers thereof.*

2. *Quare*, or *Motives* to it. 1. Because in it selfe it is a good thing to make peace. *Math.* 5. 9. 2. Because *it is a happinesse to us, which was denied to our Progenitors in former times, and now hath of late been concluded between both Parliaments.* How much blood was shed in former ages in those unhappy wars between *England* and *Scotland*, which now by Gods mercy is stopped and stayed by this mutuall Covenant. Compare 2 *Sam.* 2. 1. & 5. 1. *seq.* 3. Because it is for our profit. *A threefold cord is not easily broken*, Eccl. 4. 12. *Vis unita fortior.*

3. *Quomodo*, or *Manner*, how to performe it: We must endeavour to give no occasion of breach between the two Nations, by any verball or reall offence; observe all the articles of Peace agreed upon: disavow, hinder, discover all such, as speake or doe any thing against it; if you heare any body speake evill of, or raile at our brethren the Scots, our dutie is to discover them, to be punished accordingly.

4. *Quare*, or *Motions*, and question about it. Some will say, what can I doe towards it: I am a poore private man, of no consideration. To maintain peace, belongeth to Princes and Magistrates? *Resp.* Yes, every one of us can doe something towards it, and we are bound in our places and callings to further it. Our interest is great, in publike and private respect. If thou canst doe no more, practise the duties above named in *Quomodo*: and by thy earnest prayers commend this Union to God, to knit us still faster and faster together, in civill, ecclesiasticall, and spirituall unitie for evermore.

OF THE SIXTH ARTICLE.

Q. *WHat is the substance of this* sixt Article?

A. It requireth of us a twofold duty, to *assist our fellow Covenanters*, and to *persevere in this Covenant.*

Q. *What is required of us in the* first *particular?*

A. Observe again. 1. *Quid*, or the *Matter* contained in it: We doe promise to *assist and defend all those that enter into this League and Covenant in the maintaining and pursuing thereof.*

2. *Quare* or *Motives* to it. 1. Because it is *a common cause of Religion, Libertie, and peace of the Kingdomes*, wherein every ones particular interest is included, 1 *Cor.* 12. 26.

2. Because

2. Becauſe good men ought to helpe one another to further the publike good, *Iud.*5.18.24. 3. Becauſe we may need the ſame helpe from others, *Iud.*1.3.

3. *Quomodo*, or the *Manner* how to performe it: In regard of the *meanes, according to our places and callings*: in regard of the *ground* or *extent, in maintaining and purſuing this League and Covenant*. We muſt not goe beyond our Callings. neither further then for the defence of this Covenant. If any one of our fellow Covenanters be evill ſpoken of, plead for him; if threatned, warne him; if in danger, defend him; if pillaged, relieve him; if he doth undertake any thing for the defence of the Covenant againſt the common enemie, aſſiſt him with thy adviſe, purſe, power, perſon.

4. *Quare*, or *Motion* about it. Some will ſay, this ſeemeth to contradict our Saviours ſpeech, *Math.*5.39. where he will have us rather ſuffer wrong, then to reſiſt?

Reſp. 1. Chriſt doth ſpeake of revenge, not defence: of private revenge, not publick: of revenge by ill meanes, not a legall defence. Chriſt willeth us rather to ſuffer wrong, then to revenge our ſelves, for private offences by ill meanes, as the Apoſtle cleareth it, *Rom.*12.19. He doth forbid Magiſtrates to revenge the evill, becauſe it is their dutie, *Rom.*13.4. Neither doth he inhibit private men to defend themſelves in a lawfull way, elſe wicked men would be made more preſumptuous and ſtrengthened in their malice and violence againſt Gods children, if they durſt not defend themſelves: nay, Chriſt had broken this command himſelfe, *Ioh.*18.23.

2. But our Covenant ſpeaketh of a more publike defence, in the maintaining and purſuing of this Covenant, and the ſeverall Articles thereof, where it is not onely lawfull, but our dutie to helpe.

Q. *What is required of us in the* ſecond *particular?*

A. Obſerve again. 1. *Quid*, or the *Matter* contained in it: not to break or fall off from this Covenant, but to continue and perſevere in it all the dayes of our life.

2. *Quare*, or *Motives* to it: 1. Becauſe it *doth ſo much concerne the glory of God*, to be ſerved according to his will, in puritie and power by all that profeſſe his Name: *the good of the Kingdomes*, becauſe Truth and Peace commonly goe together, *Eſa.*39.8. *Pſal.*85.10. *And the honour of the King*, whoſe throne is eſtabliſhed by Pietie and Juſtice, *Prov.*20.28.

2. Becauſe a great ſinne, and mark of a wicked man to fall off from a Covenant, eſpecially in ſo good a cauſe *Dan.*11.32.35. Many times ſuch as fall off from their Covenant, ſpeed no better in extremities, then thoſe that perſevere in it, *Ier.*39.9.

3. *Quomodo*,

3. *Quomodo*, or the *Manner* how to fulfill it. 1. *Negatively, not to suffer our selves directly or indirectly, by whatsoever combination, perswasion, terrour, to be divided or withdrawne from this blessed Union and conjunction; neither to make defection to the contrary part: or to give our selves to a detestable indifferencie or neutralitie in this cause.* We must be neither runnagadoes nor neuters. 2. *Affirmatively: but all the dayes of our lives zealously and constantly to continue in this Covenant against all opposition, and promote the same, according to our power, against all lets and impediments whatsoever: and what we are not able to overcome our selves, or to suppresse, we shall reveale and make it knowne that it may timely be prevented or removed.* And both these and all other duties, we promise, *as in the sight of God*, who is both Witnesse and Judge, and will either reward our faithfulnesse, or punish our falshood.

4. *Quare*, or *Motions* about it. 1. How can I promise this perseverance, when I may be forced to the contrarie, by the adverse partie?

Resp. It is answered in this Article, Thou must not suffer thee to be forced; but one of these two thou must doe, either not promise, or not breake it: but rather suffer for it. 2. But some will say, we have taken an Anticovenant, and an oath contrary to this, when the other side prevailed over us. How can we sweare and answer the same things with a good conscience.

Resp. 1. If thou hast taken an ill and sinful oath, thou hast cause to repent of it, whether thou didst it freely or ignorantly or by force. 2. Now God tendreth thee an occasion to manifest thy repentance, by this Covenant, embrace it. Repaire the breach thou hast made in thy conscience, by a greater measure of care and zeale for Gods glory and the Churches good, which thou promisest in this Covenant.

FINIS.